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ism. Into the wealth of material which these chapters contain, we may not here go.

Iranian Mythology shows many points of contact or similarity with the myths of the Aryan peoples of India, to whom the Persians are closely related ethnologically. The Vedic myths of the Aryans are therefore found in Iran, but they have often suffered great modifications under influences proceeding from the valleys of the Tigris and the Euphrates.

Professor Carnoy properly claims that his essay is the first attempt to present Iranian Mythology by itself; for although many scholars have handled Zoroastrianism and Iranian life, they have attempted no systematic treatment of the mythology. Professor Carnoy has been able to handle his theme more according to subject than his colleague Professor Keith could do. He accordingly treats in succession the Wars of Gods and Demons; Myths of Creation; Pre-meval Heroes; Legends of Yirna; Traditions of the Kings and Zoroaster; and the Life to Come.

Both scholars deserve credit for the skill with which they have handled their material, which is often superabundant and difficult. The uninitiate will find much to interest him in many parts of the volume, while the scholar will welcome the whole book as a valuable addition to works on mythologies.

THE ARCHÆOLOGY OF THE HOLY LAND. P. S. P. HANDCOCK, M.A. The Macmillan Co. 1916. Pp. 383.

Mr. Handcock's connections with the working staff of the British Museum and with the Palestine Exploration Fund have been no small help to him in the preparation of this work. He defines his object as being "to give some account of the arts, crafts, manners, and customs of the inhabitants of Palestine, from the earliest times down to the Roman period." He begins with the Stone Age, when the Troglodytes of the Palæolithic period inhabited the caves of Lebanon — recently excavated in part by Père Zumoffen of Beirut and by the present reviewer and Dr. Charles Peabody of Harvard University — and the Troglodytes of the Neolithic period dwelt in the caves at Gezer, explored by Professor Macalister; and Mr. Handcock has given us an interesting reconstruction of the life of that early day. These non-Semitic cave-dwellers disappeared before the incoming Semites about 2500–2000 B. C.

The arrival of the Semites was marked by the introduction of the use of metal; but flint implements were used as late as the days of Saul. In the earliest Semitic times Palestinian civilization and

culture seem not to have been affected by foreign ideas; but by the time of the Twelfth Dynasty we find Egyptian influence forming a natural line of demarcation between the First and Second Semitic periods. During the latter period the Semites of Palestine in their arts and crafts were affected not only by the civilization of Egypt but also by that of Crete, the *Ægean* regions, and especially by that of Cyprus. The Semites were markedly deficient in creative ability, but they made up for their lack of originality by their capacity for assimilation. In the Third Semitic period, which extended from about the end of the fifteenth century to about 1,000 b.c., "Egyptian and *Ægean* influence are still discernible, but these influences were rather reminiscent than direct. In the Fourth Semitic period, which is more or less contemporaneous with the Israelite occupation, this tendency becomes even more pronounced, but then fresh imports from Cyprus restore the waning balance of foreign influence in Palestinian culture. The Hellenistic period, which began about 550 b. c. and lasted down to Roman times, is characterized by the influence of Greece and the Greek Islands."

Having thus briefly in his introductory chapter outlined the foreign influences operative during the different periods in Palestine's archæological history, the author gives us a series of monographs on the various arts and crafts as they were developed in these periods. In eight chapters he discusses and illustrates by the aid of over a hundred figures the Caves and Rock-cuttings; Architecture; Flint, Bone, Ivory, and Stone; Metallurgy; Pottery; Terra-cotta; Burial Customs; Worship and Places of Worship. It is all excellently done; but one is somewhat surprised to find, in a study of the Archæology of the Holy Land, the author introducing his own highly modern contempt for a belief in the future life, when he refers to that belief in the present day as held only by the "unsophisticated." We must forgive our author his bad taste and thank him for his work as a valuable addition to our shelf of books really useful to Bible students.

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A STUDY IN CHRISTOLOGY. HERBERT M. RELTON, D.D. Society for Promoting Christian Knowledge. 1917. Pp. xxxvi, 278. \$2.50.

Dr. Relton's thesis is that the Christology formulated by Leontius of Byzantium in the sixth century is not only the nearest approximation yet made to the solution of what is confessedly an insoluble